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The AMERICAN FRIEND

[SEPTEMBER 1, 1949]

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IN HIS LAW IS LIBERTY

BY LELA E. GORDON

EXALTING THE WORD OF GOD

Psalms 19:7-14; 119:1-8

How good it is to know in this world of changing values that something is perfect. It restores or rests the soul just to think of that truth. God's laws are perfect because they are sure and to know His law gives wisdom and insight for real living. They who have lived by His law are witnesses to the happiness it brings into the daily round; they are those of the rejoicing heart.

The Psalmist has had access to both the law and to "much fine gold" and he decides that the former is more valuable. You cannot build a life on possessions but you can build it on law. In fact it cannot be built any other way. All our liberties and our freedoms come from observing the law of God. Someone has said "the locomotive with all its tremendous power has no liberty outside of law; it has freedom only as it keeps on the rails."

Law serves the double function of warning and rewarding. The warning of God's word is like a red light at an intersection—one closes his eyes to it at his own peril and, unfortunately, to the peril of fellow travelers. We feel a sense of deep dismay when we consider the countless numbers of our people in America who do not look into the law of the Lord. The red light is on, but they do not observe it; the amber light, and they exercise no caution; the green light, and they miss the good that life can give because they missed the signal. Nationally and internationally we can become a happy people, living in good will and friendly relations, by following the law of God which David says it perfect.

God's orderly arrangement in the

universe and His orderly arrangement for mankind are equally effective when equally obeyed. We need to stop short in our wilful, self-directed ways and pray, "Let our ordered lives confess the beauty of thy peace." Only ordered lives have beauty, symmetry and peace. Outwardly and inwardly we need the restraints and controls of God's good laws. David knew he needed divine assistance not only with his words, but more deeply still, with the very meditations of his heart that they might be acceptable to God, conforming to his law.

The 119th Psalm is "the longest chapter in the Bible, in the form of an alphabetic acrostic. Each of the twenty-two stanzas is headed by a letter of the Hebrew alphabet; there are eight verses in each stanza and each verse starts with the same letter. Every verse refers to the law of God and ten different words are used to designate that law." The central thesis is that love and law never conflict; that blessedness is the sure state of all who love the Lord enough to inquire concerning His will and then do it. To lay up the word in one's heart is to keep from sinning against God.

Here is a searching question: Are we getting God's word into the hearts of our boys and girls? Merely to have it in a Book that lays unused on a table or shelf, or to present them with a copy of the Bible that will not be used, is one of the tragedies of our American home and church life. Are we teaching the word vitally, personally, with challenge and the power of sincere enthusiasm? What is happening in the deep heart experience of our young people? Does the idea of love and law as the twin monitors of the soul, give direction and discipline to all we teach? It is a responsibility freighted with weal or woe for all who sit under the in-

struction of parents, preachers, teachers. When we have a generation of children who are being taught to love and respect the law of God, we can be assured there is coming a generation of adults who will build the good, one world for which we long. Our "powerful locomotive," America, must stay on the rails.

Oskaloosa, Iowa

GROWING FROM THE ROOTS

When I look back on the processes of history, when I survey the genesis of America, I see this written on every page: that the nations are renewed from the bottom, not from the top; that the genius that springs up from the ranks of unknown men is the genius which renews the growth and energy of the people. Everything I know about history, every bit of experience and observation that has contributed to my thought has confirmed me in the conviction that the real wisdom of human life is compounded out of the experience of ordinary men. The utility, the vitality, the fruitage of life does not come from the top to the bottom; it comes like the natural growth of a great tree, from the soil, up through the trunk into the branches to the foliage and the fruit. The great struggling unknown masses of the men who are the base of everything are the dynamic force that is lifting the levels of society. A nation is as great and only as great, as her rank and file.

Woodrow Wilson

He that would bring home the wealth of the Indies must carry the wealth of the Indies with him. So it is in traveling. A man must carry knowledge with him if he bring home knowledge.

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Examine the Radical Method

SO long as ideals exist, and men try to apply them to problems, the question of means and end will continue.

From the radical point of view, the problems of a world or a community often appear as an emergency that requires a desperate remedy, a deep-driving, radical treatment. The radical finds it impossible to be a "gradualist" in influencing change. He accepts therefore a radical method, predicated upon the need for basic adjustments. He is crisis-minded and offers a counsel of desperation. For him, the question first of all is one of diagnosis. He sees disease as being deeply imbedded in the body politic. It is a major malady requiring a major operation and any measures short of that are merely trifling with the ultimate health and existence of civilization. If the "appendix" is inflamed, take it out—be done with ice packs!

Like many other illustrations, the physical analogy is not adequate. There is no such possibility as extracting a diseased organ of society and then standing by to watch and to aid in the recovery of the patient. What we are dealing with is not organs but ideas, attitudes, values, that have been woven into the cultural patterns of a changing, evolving race of men. The process whereby they have become what they are is the same kind of process, in general, by which they will be changed. The realist tries not only to discover what is wrong and what-ought-to-happen to society, but he tries also to understand the laws of action and reaction by which it can be changed. He is concerned with what-has-to-be, in terms of methods, as well as with what-ought-to-be, in terms of ideals and ends.

There is always danger that he will end with being merely a diagnostician. A correct diagnosis is important but the purpose of diagnosis is to find a course for healing—for releasing the forces of recovery. Health, in abundance, is the end we seek, and that requires treatment.

Does radicalism have a place in this treatment of civilization, both on the world level and in the community? It probably does, but may have nothing like the importance which the radical may assume that it does. Historically, we hear much about him. Whether in causes won or lost he is sometimes the martyr, often the persecuted one, and always unpopular. One reason we hear about him may be that he made a *contribution*, the other reason is that he "*made the news*." He may have made the news, even in a historical sense, for history, as commonly written, is not free from news interest. Witness the stories of battles and kings, movements and martyrs, as against the history of thought.

If the truth were known about what happened three hundred years ago, it would not present a greatly different picture on the nature and course of change than is apparent in our present day. While radicals or martyrs "sparked" the new currents of change there

were thousands whose good sense and steady wisdom were making way for a new day, and who, in fact, were becoming the citizens of a new era. We do not read about these rank and file persons as persons, but our sense of the nature of change tells us they were there. They *had* to be there if change was to come and to *stay*. A few persons, no matter how devoted to an ideal, could not *coerce* the mind of a nation into toleration. Change really has taken place when people in general change.

What was the contribution of the few who represented the radical attack on the problems of a past day? It is not easy to answer, but doubtless they often made a contribution. If nothing else, they nettled the complacency of the mass mind and sometimes made an appeal to conscience. Being in "the news" they could not be ignored. The cause they espoused, if it was worth having, would have succeeded anyway, but the radicals may have hastened it by their disturbance. On the other hand, by their methods, they sometimes may have set it back for several years.

We must therefore make up our minds that they who serve may not be on the "left," the "right," or the "center." It is not that which marks them as contributing to progress. It is rather this—the faith that truth and truth alone can win and that they who pursue it must pursue it in love. While making way for radical expression within democracy we must remember that radicalism of itself can be wrong, precisely because it may use doubtful if not vicious means with the purpose of achieving holy ends. There are no righteous means or methods that do not respect the contributions of all people and that do not nurture those contributions in humility, patience, and expectation.

Following truth in love is the quintessence of the Christian way of life. The coming of the kingdom of God will not be found always in the news or in newsy attacks or in newsy personalities, but it will be found in concerned, active, yet gentle people.

Sequel to the Atlantic Pact

IT is the motives back of a document more than the provisions in it that finally make it a bane or a blessing for the peoples involved. This is true because the persons who apply it are more effective than the statements they make. The real purposes in the minds of men are always more important than their documented agreements.

The Atlantic Pact now presents clearly the essential dangers within it and back of it. It was admittedly and primarily a pact of defense which, by this acknowledgment, assumed that military might was the ultimate answer to the security and peace which it professed to champion. We do not question the sincerity of those who supported the Pact, but we do challenge the course into which they are leading the nations—to the re-arming of Europe.

The opponents of this policy include leaders who are far from the pacifist ideology, but who fear that it may start a new armament race that will drain the man power and distort the economies of the nations involved. The arguments in the opposition to the re-arming of Europe might be summarized as follows:

(1) That Russia could now over-run Western Europe with little opposition if she wanted to do so;

(2) That it is instead her fundamental policy to await an economic collapse in the west, at which time she could take advantage of the confusion;

(3) That fear might change her present policy to one of general military aggression—the prospect of a rapidly re-arming Europe under the support of the United States, with the consequence that she might decide to *strike now* before the odds are too much against her;

(4) That the re-arming of Europe will deflect the program of productivity and recovery which the Marshall Plan was intended to create;

(5) That the ultimate risk is the loss of our opportunity to do the only thing that really can beat Communism, i.e., to create a prosperous Western Europe.

The answers to our international perplexities are not always easy, but the stakes are high and we must seek to inform ourselves, and then act. We are now at one of the most crucial turns in the road.

How poverty stricken is our imagination. We pay great prices for imaginative ideas in mechanical inventions. We spare no pains or money in being sure that our atom bombs and the devices for landing them are the best in the world, but in the realm of social, cul-

tural and political creativeness the best we can offer is the old discredited method of military alliances.

In the process of supposed progress is there a principle of life and creation, or must we settle with the deadening idea that from generation to generation, apes ape apes!

That Mooted Quaker Document

SPEAKING of our lack of creativeness one can see it in the reactions to the document on "American-Russian Relations," presented from a study by a committee of Quakers. No one would defend that document as having "the answers" to the East-West tensions. But the attitude that "if everybody were Quakers it would work and since they are not it won't," is a reaction worn threadbare with repetition. It is like saying, "Don't consider any solution unless, on the face of it, you can be sure it will work."

The document in question and as discussed in the press does not press finished answers, but it does present principles and possible directions for thought and action. It may not be the best statement on that problem, but it is *one* statement, coming from a group which faced the question with some of the specialists on Russia, and in a frame of mind that sought new approaches to the problem.

The document can be purchased through the Peace Board of the Five Years Meeting, Richmond, Indiana. We should do well to expose our minds to it and bring it into the deliberation of our discussion groups.

E. T. E.

The Price of Survival

By D. Elton Trueblood

IF the truth is to be told we must admit that many in America are deeply disturbed by the immense success of the Roman Church in our country. Many who have heretofore assumed, without argument and without doubt, that ours is a Protestant country have begun to wonder; and among these are some who are deeply worried.

It is not a subject about which men talk easily or like to talk, but it cannot be denied that there are profound misgivings. These are increased by the obvious fact that many middle-sized American cities often provide more actual attenders, in a given week, at two or three Roman churches than they provide at fifteen or twenty Protestant churches of all types and shades. If we are honest we admit that it is now a common sight for Roman churches to be crowded while it is an uncommon sight for Protestant churches to be crowded.

Having observed this phenomenon

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in many parts of our country, I have come to what seems to me a very important practical conclusion. My conclusion is that this shift in relative popularity comes not primarily from any strength in Romanism, though it has elements of strength, but rather from the weakness of Protestantism. Our tendency is to blame the Romans, to accuse them of being over-aggressive, but it is far more intelligent to blame ourselves. In any case that is a point about which there is something we can do.

My personal observation is that, in nearly all cases of the transfer of alleged Protestants to Rome, there has been no conversion at all. These people who are attracted to Rome were

not real Protestants, but were pagans or exhibitors of the conventional religion of our day, which limits itself to weddings, funerals and Easter. These people were easy marks for the vigorous Roman evangelists because they were essentially empty and, feeling the natural futility of their position, grasped frantically at something which seemed positive and real. This is particularly true of those of high station among whom the loss of a sense of meaning in life is often most vivid.

I am not dealing now with those transfers of loyalty which arise from the pressure brought to bear in the experience of mixed marriages. I am thinking instead of the firm and voluntary adoption of a faith. The point is that this is seldom a shift from one faith to another, but rather a shift from nothing to something. Why blame the Roman Catholic evangelists? They are merely occupying an empty field. It is not their fault, but ours. A prominent

Roman Catholic enthusiast in Britain told me frankly that the chief reason for the success of their movement in that country was the decay of non-conformity.

BUILD A NEW REFORMATION

Instead of wasting our breath accusing others of being over-aggressive, we have a clear line of duty in occupying the empty field ourselves and building up a positive faith in the millions whose membership is now merely nominal. Our line of attack is not to malign our competitors but to get at the job. Our task is to rediscover the glory of our own potential position and lead our people in a new Reformation.

This will not come about by anything as easy as putting on clerical collars or otherwise copying a priestly position, which is clearly a departure from essential Christianity. It will come rather by rediscovering the glory of a faith that lies in the main stream of Christian history because it seeks to be loyal to first century Christianity which was so miraculously successful in the ancient world. It will come, not by copying others, but by loyalty to our own essential genius.

There is a kind of religion which can catch the attention of distraught men and women, and this is lay religion. The original Reformation was a movement in the general direction of lay religion, but the sixteenth century leaders did not have the necessary courage or insight to follow their own development to its logical conclusion. They spoke, and rightly, of the priesthood of the believer, but, if they had seen more fully the meaning of their own movement, they would have announced, in addition, "the prophethood of the believer," and they would have put it into actual practice.

MINISTER PUTS ON THE SHOW

I am not surprised that millions of people are disgusted with the average church as they find it today. There are, indeed, wonderful churches, and I have seen some of them, but I am afraid they are exceptions, even though there are brave and loyal individuals in most churches.

Too often the Protestant church is clergy-centered, in a more striking way than the Roman church is, though we might have supposed that our tradition would have saved us from this. In most churches it is still true that the people do very little except to sit in the pews and make financial contributions. The minister, with the help of the choir, puts on the show while the people sit and watch or listen, and then he retires to the other end of the building while

the members of the "audience" tell him how well he performed. Quite seriously, this is not a parody, and I am ready to show countless examples of this situation to anyone who thinks it is a parody.

Unless we are to go into a steady decline, we must have a sharp reversal in our procedure. A clergyman's religion is bound to fail and is already failing. The real alternative is not a priestly religion with a hierarchy, "princes of the church," and claims to secular power. The real alternative is the gathered group of humble and faithful followers of the Lord Jesus Christ, all of whom are seeking to be his ambassadors in the modern world. This is lay religion, and this is what Jesus left as his corporate witness.

If the Protestant church were to rediscover the glory of its own position it could startle the world again as it did four hundred years ago. We must make ourselves into a new "Jesus Society" to recover the lost provinces. But this will not be done just by decorating the Sunday service a bit or even by putting in a divided chancel, or providing seminary courses in church management. It will come only if we arrive at a radically altered conception of our total task and a radically altered meaning of a Christian society. If we can form a Christian society in which all members recognize themselves as recruits for an aggressive enterprise in forwarding the total gospel, we may begin to see a new day, and quickly. The crucial change is from attender or observer to participator or evangelist. Whenever any Protestant church takes so seriously its meaning that it begins to expect all of its members to be volunteers in an active program of continual recruitment, it will not need to fear any more the supposed over-aggressiveness of the Roman Church.

DIFFERENCES OF FUNCTION

Does this conception leave any place for a recognized ministry? Certainly, it does. All are called for a holy vocation by virtue of being Christians, but there are diversities of gifts within the band of recruits. There are not differences of honor within the Christian army, but there are differences of function. That is why we are not to be called "Rabbi, Rabbi," and why we must let no man call us "Father" when One is our Father, as Jesus said, but there can be a division of labor without any difference of higher and lower. One of our worst heresies has been the introduction of differences of honor along with division of labor, but this only demonstrates a radical inability to

understand the revolutionary significance of the gospel.

The minister exists not as a priest and not as a "doctor," but as one who seeks to stir up in others the potential life in them. Ideally, most of his operations are not such as to be noticed at all, but are done quietly though effectively. He is not the "leader" of the congregation, since radical Christianity must renounce the *Fuehrer* principle, but he may be the servant of the congregation. Most emphatically, he cannot have the members' religion for them, because each must have his own.

LET THE LAYMEN PREACH

There is no good reason at all why a man who is the servant of a congregation should always be the one to preach and pray. Many have gifts in these directions, but in our conventional and dying clergyman's religion we do not develop the majority of these powers. If a congregation were a society of praying, preaching, sewing, evangelizing Christians there might be growth all along the line in ways of which we cannot now even dream. But a church organized along these lines might be so different from the conventional suburban church you now know that you might not even recognize it.

Here, then, is a way. We need not waste our time in futile anxiety and in pining over the loss of a former advantageous position. If we have lost it, we have only ourselves to blame. Our job is to move forward with a new vision of what the Christian faith may be in our perplexed time. The Protestant Church will either decline or rise depending on whether it follows out the logic of its own position.

The only way to be true to the Reformation is to reform.

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THE QUAKER MESSAGE

We do not rest our witness for peace on isolated texts. We find war by its very nature to be a contradiction of the message, the spirit, the work, the life, and death of Jesus Christ. We believe Christianity calls for a radical transformation of man, for the creation of a new type of person who loves his neighbor as himself, and for the building of a new social order. Our peace testimony must be inclusive of the whole of life.

From *Faith and Practice*
(Arch St., Philadelphia)

God is not the great "I was," but the great "I Am."

Rufus M. Jones

For Employment Stabilization

A New Field of Service

By Keith Parr

The writer of this article is minister of the Mooresville, Indiana, Friends Meeting, Western Yearly Meeting.

THE Society of Friends has been among the leaders in almost every sociological advance that has been made in the last three hundred years, in prison reforms, slavery, Indian affairs, treatment for the insane, temperance, and many other similar movements. Today, we are especially thankful for our American Friends Service Committee, our legislative program, our peace program, and our missionaries. Despite all of these challenges, it is a constant struggle for the Meetings to find something inspiring in which the members of the local Meeting can take part—especially something that fits into our everyday schedule and will not divide the Meeting in controversy.

IN ANOTHER FIELD

A bloodless revolution has been started in industry that may have far-reaching effects on our economic system. It has grown in the last few years until it has been definitely tested and approved to have many possibilities. This movement should be pushed and supported by all Christians and I sincerely hope that Friends will take an active part in it. It is one that does fit into our daily lives and can be sponsored by any Quaker who has any connection with industry. The laboring union man and the factory owner are both for it, and the local Meeting as well as the individual Friend should be also.

Our nation is the most productive nation in the world. Even though we produce more goods of various kinds than any other nation, we usually have had thousands of people, even in the midst of general prosperity, who have been in need of food, shelter, and clothing. During times of depression the figure has been much larger.

Many of these thousands have been the victims of "seasonal lay-offs." Many economists thought a few years ago that we should always have at least one million unemployed at any given time because of these "necessary" lay-offs, due to seasonal requirements in different businesses. Today the picture is changing.

The employer has also had his problems. He has found that taxes continue in a closed factory; that a laid-off em-

ployee is a poor customer; that seasonal employees are often unreliable; and that his best employees often find employment in some full-time business.

Fortunately, a light is shining in the darkness. Many manufacturers and labor leaders are beginning to do something about this problem in ever increasing numbers. Their solution is based on sound Christian principles and can well lead to a new era of prosperity and happiness for both employers and employees. What can you do to help?

Modern research organizations have found that over ninety per cent of our workers prefer steady employment if given a choice between high wages and steady employment. Twenty-five times as many choose steady employment to short hours. In other words, the large majority of factory and office workers are not just interested in high wages and short hours but much prefer steady employment!

It does not take a research organization to find that one hundred per cent of all employers want their business organizations to run at peak efficiency without troublesome strikes and slow downs. Employers do not like to pay taxes and maintenance expenses on a closed factory.

FOR A PLAN

One plan that helps to solve all these problems has now been tried in enough factories over a sufficient period of time to prove that it is not an experiment, but is now accepted by many people as a preventative medicine. Friends can help by getting many more people to accept and practice it.

The movement is known as "Employment Stabilization." In the minds of the public it has two divisions—either a guaranteed wage plan or a guaranteed hours of work plan. Actually they are offshoots of the basic plan and the great publicity given them has frightened many manufacturers away from the more conservative, original "Employment Stabilization Plan." Employment stabilization is often the first step that eventually leads to a guaranteed wage plan or a guaranteed hours of work plan.

True employment stabilization is an earnest cooperative attempt of the employer and union to stabilize sales, production, and employment so that the employee will have year-round em-

ployment. Often it means that the employee has to be trained to do two or three different jobs so that he can be shifted from one department to another. For this reason, it is often necessary for the union, the employees, and the employer to know exactly what is being attempted.

The Eastman Kodak Company was one of the pioneers in the field and started experimenting with it as long ago as 1904. Marion B. Folsom, treasurer of the company, says, "Steadier employment has already resulted from better planning in business."

NOW IN PRACTICE

For a brief resumé of the picture today:

The California and Hawaiian Sugar Refining Company in San Francisco trains workers to fill two or more jobs, transferring them to maintenance work in slack seasons. Thus they are assured of loyal, full-time employees instead of unreliable, migratory workers.

Burlington Mills, a New York textile manufacturer, has developed export trade with South America. Because the South American seasons are the opposite of ours, steady year-round employment can be given employees, and more profitable operation for the employers can be had.

The Gates Rubber Company, a western concern, balances the manufacture of car heater hose with garden hose, projecting its sales twelve months ahead, constantly correcting estimates, and using its service salesmen to keep a constant check on the needs and activities of jobbers. Employees are trained for more than one job and are kept fully informed about the program. Labor and management can work together—profitably for both! The Tea Garden Products Company of San Francisco stabilized employment by freezing fruit in the summer for conversion into jams, jellies, and syrups in the winter.

These are only a few examples. I have many more that will be sent on request. These illustrations show what has and can be done in various kinds of manufacturing.

More than one hundred business firms in Minneapolis, Minnesota, have taken steps to insure steadier work for their employees. Stabilization methods tried by Minneapolis employers range from changes in sales and industrial purchasing to standardizing products and training employees so they can be transferred from one job to another as production requirements shift.

The National Association of Manu-

(Continued on page 288)

Labor Sunday Message, 1949

AMERICAN workers in factory, store, field, and office, with their families, compose most of the American nation and most of the Christian churches. Labor Day calls attention to their rights, responsibilities, and aspirations. We therefore call upon the churches to unite wholeheartedly in celebrating this Labor Sunday.

Everywhere workers are taking a larger part in the shaping of their own lives. They are assuming greater economic, social, and political responsibilities.

Workers want status. They want to feel that they are recognized as far more significant than the machines they operate and the materials they handle. They want to bring the democracy they hear so much about into their work-a-day world. American labor has made great strides toward this goal.

Workers want security. They want an end to the ups and downs of the business cycle. They want a cushion against the hazards of unemployment, sickness, and old age. Within recent years the justice of this demand has had increasing practical recognition.

Workers seek self-expression, both in their work and as citizens. This means wide participation for all in economic and political decisions. In America, social changes over the years have resulted in gradual but significant progress, partly registered in social legislation.

A WORLD IN FERMENT

The world is now in a ferment. Movements that were begun to free the people have been used later to enslave them. Other movements have effected profound social and economic changes without sacrificing civil and political liberties. We should take care not to resist change merely because it is change, nor to condemn that which exists merely because it is not as new as something which is proposed. The strength of democracy is its ability to reinterpret the old, to use the new, to make continuing adjustment between freedom and justice, between individual rights and social demands. We dare not ignore the just aspirations of all people. We must strive to realize them within the framework of a Christian society.

The first step toward this end is to recognize the vast changes that have already occurred in our American life. We have shifted to a large extent from individualism to organization, from comparative self-sufficiency to far-reaching interdependence.

(Approved by the Executive Committee of The Federal Council of the Churches of Christ in America and issued through the Department of the Church and Economic Life.) Requested to be read in the churches on Labor Sunday, September 4, 1949, or if preferred, on September 11, 1949.

With business management this change has taken the form of building up greater corporations and financial groups, representing vast concentrations of economic power. Neither the individual worker nor even the local union can successfully deal with a multi-million-dollar corporation regarding terms of employment or conditions of work. On the part of labor the growth of industrial unions has been stimulated to balance these powerful concentrations.

HOW WILL LABOR USE ITS POWER?

The Church must never forsake its basic interest in individuals. Nevertheless the times demand that it give increasing attention to group action, group morality, and group responsibility in our economic life. Men and women as objects of God's redeeming love are not means to be used by the powerful for selfish ends. They are neither slaves to be driven nor statistics to be manipulated. Each as a child of God is an end unto himself within God's purpose.

In America the churches are rightly concerned with the motivation and the social consequences of the increased concentration of corporate power; they face also the great question of the end for which organized labor will use its expanding power. Will it give Christian principles, including social responsibility, a first place in its program? Will the men who guide its affairs exercise Christian humility and justice in their use of power? Will they put the public interest above the special interests of the pressure groups they lead? The answers to these questions depend upon the religious and ethical values held by the people in the ranks and leadership of labor.

The values that Christianity puts first cannot be realized by preaching and the printed word alone. They can most effectively be caught from men who share the problems and strivings of those they would serve. Our churches seek both the organized and the unorganized workers in still larger numbers in their membership and leader-

ship, while they likewise seek to achieve closer contact, understanding, and cooperation with all workers everywhere.

THE TASK BEFORE US

Such is the task to which we urge earnest dedication by our churches. This is a task which cannot be done only in the pulpit, in the sanctuary, or where people gather together for prayer and worship. It must be taken also to wherever people live and work. The mission of the churches cannot be separated from the restless masses of humanity who seek justice and freedom.

We cannot escape from our increasing interdependence; rather we must accept its responsibilities and meet its challenges. This means that Christians must be motivated by a purpose to help, never to dominate. Christians must seek a more intimate and sympathetic understanding of the conditions and just aspirations of all working groups in their own communities; and then apply that understanding, rather than ill-informed prejudices, in their judgment and action as citizens on issues that involve labor's rights and responsibilities.

In a changing world, as Christians, we not only welcome but seek actively to promote every advance in human relations toward social justice and human brotherhood under the Lordship of Christ and the love of God for all men.

(Copies may be secured by writing The Federal Council of Churches, 297 Fourth Avenue, New York 10, New York.)

NAMES OF QUAKER PLACES

For several issues THE AMERICAN FRIEND will present a series of unusual names associated with present-day Friends Meetings. Many of the names are Indian.

POUGHKEEPSIE

According to Tom Doughty of Poughkeepsie Friends Meeting, "Poughkeepsie" is a corruption of an Indian name for the location. It has, in the original, two spellings — "Apokeepsing" or "Upiqui-ipising" — and refers to a spring which flowed from a point just south of the present city of Poughkeepsie to the Hudson. Poughkeepsie Meeting is large and substantial. It has been the meeting place for several Yearly Meeting sessions.

LABOR-MANAGEMENT RELATIONS

Purchase at least one book or brochure on labor problems. Here is one objective study. Also write The Federal Council of Churches, 297 Fourth Avenue, New York, for "Information Service" on labor.

Today's leaders in the ranks of labor and management have an opportunity to reduce the area of industrial conflict and to bring to both parties the rewards of increased productivity.

Such is the conclusion reached by Osgood Nichols and Thomas R. Carskadon on the basis of a Twentieth Century Fund study of the fundamental goals of labor and management. While the findings, contained in the new twenty-cent pamphlet, *Can Labor and Management Work Together?* published by the Public Affairs Committee, New York, disclose some apparent and some real conflicts in goals, they reveal an even more impressive basis for cooperation and mutual benefit.

The average American worker has been found to have four fundamental goals: (1) a desire for security, (2) a chance to advance, (3) the feeling of being treated like a human being, and (4) a desire for simple human dignity. Real conflict is seen only with respect to the desire for security. The authors point out, however, that there are many ways by which this fundamental desire can be met without adding to the cost of running a business.

"High among the protections demanded by workers, for instance, is that of an accepted union. This not only may cost nothing but is an objective with which progressive management is in agreement . . . Another is a seniority system which eliminates favoritism and protects the worker with a long service record."

"Management has gotten rid of some outworn notions in recent years," the pamphlet points out. "It often used to think that the best labor was cheap labor . . . It now realizes that better paid and more efficient labor will often turn out better and more rapid work."

Management's chief goals—(1) the economic welfare of the company, (2) good relations with its employees, (3) freedom to manage, and (4) business-like, responsible relations—are in conflict with those of labor only on the economic issue.

"Management's chief goal—a profitable and efficient enterprise—is no more completely satisfying to labor," the authors point out, "than the worker's goal of security is to his employer. At best, both leave the other somewhat apathetic . . . For all of its virtues, the profit system has not proved entirely

satisfactory within the shop as a method of organizing men for production."

The solution is seen in rising productivity that will give us "greater output from which it is possible to pay higher wages to workers, give greater return to owners, managers, and investors, and offer more products and lower prices to consumers."

"The moment has come," the pamphlet concludes, "for the unions and for management to bury their grievances and resume their common adventure. The greatest challenge facing both of them is to light the enthusiasm of the average worker for his role in the production and distribution of the nation's goods."

Can Labor and Management Work Together? by Osgood Nichols and Thomas R. Carskadon, is Pamphlet No. 151 in the series of brief, popular, twenty-cent pamphlets issued by the Public Affairs Committee, Inc., a non-profit educational organization at 22 East 38th Street, New York 16, N. Y.

WHAT ABOUT AN EDUCATION SUNDAY FOR ALL QUAKER MEETINGS?

BY WILLIAM J. REAGAN

William J. Reagan is extension secretary at Quaker Hill, Richmond, Indiana. For thirty-two years he was principal of Oakwood Friends School in Poughkeepsie, New York. He is available for child guidance institutes and religious emphasis week leadership. He will be glad to come to your area and work with your group.

HERE ARE SOME PERTINENT FACTS

1. There is a large number of effective Christian public school teachers whose lives count for the Christian cause. The Quaker group furnishes, in proportion to its membership, a greater percentage of school teachers than any other Protestant denomination.

2. Public schools have a large proportion of the children's time for education. The Sunday school, plus family worship, plus meetings for worship, comprise less than six hours per week, or three hundred twelve hours per year. Public schools have the children for eight or nine months, for thirty to forty hours per week, totaling between nine hundred and one thousand four hundred hours per year.

3. A large number of teachers and principals feel the need of the help of organized religion.

4. The cooperation of organized religion with the public school has been admittedly inadequate.

A Religion and Education Sunday sponsored by the church certainly would be a friendly gesture in the right direction. What could this include?

1. A list in the church bulletin of all the members of the Meeting who are public school teachers.

2. A sermon on education by the pastor.

3. A union service in the evening sponsored by the school, Parent-Teacher Associations, and the ministers of the community. Both the school and the PTA could be asked to participate in the evening program.

4. Teachers of the public schools should have individual invitations to take part. New teachers should be invited to actively participate in some church organization throughout the year.

5. Students of Hi-Y or other religious organizations could also be asked to participate.

In the high school which I attended as a boy, there was no religious exercise in the morning—in fact, there was little reference to religion. I was bothered by what seemed to me to be a complete divorce of church and school. One day when I discovered that our principal was the superintendent of a Sunday school in town I was relieved and encouraged. That day at noon I ran home to tell my parents, who seemed not at all to understand my joy at this discovery.

As both church and public school are concerned with growth in character, they should work together. No church can expect to hold its young people unless it understands and supports the public school. Already there is evidence of a revival of interest in religion on the part of public school officials and teachers, so that the time is ripe for the churches to take the initiative in promoting cooperation.

CONFERENCE ON SOCIAL ORDER

The Baltimore Yearly Meeting Committee on Social Order is promoting a conference for all Friends concerned with the social needs of their communities. It will not be filled with speeches, but consultants will be present to answer questions and give of their resource material to local Meeting persons. This will be held at the International Student House, 1825 R Street, N.W., Washington 9, D. C., and Friends Meetinghouse, 2111 Florida Avenue, on September 24 and 25, sessions beginning at 2 p.m. Saturday. Overnight hospitality will be provided by Washington Friends, and meals also provided at nominal cost to conferees. It is imperative that those who attend notify the office at 2111 Florida Avenue, N.W., Washington 8, D. C., by September 22. Write Cecilia Van Hollen, 201 Cedarcroft Road, Baltimore 12, Md., on concerns.

DOUKHOBOR JUBILEE

By Leslie D. Shaffer

The fifteenth anniversary of the arrival of the Doukhobors in Canada was celebrated with a Jubilee in Verigen and Kamsack, Saskatchewan, on July 26 and 27. Remembering the assistance given them by the Quakers in 1899 and during their first years in Canada, they invited American Friends to send a representative to their celebration. It was my good fortune to be present during the two-day festival.

One day was given over to a religious celebration which consisted largely of the singing of psalms in Russian, without instrumental accompaniment. All the singing is in three or four part harmony with the men standing on one side and the women on the other. The women were in costume with long full skirts, brightly decorated aprons and fringed head scarfs. The melodies have a plaintive loneliness of minor key, and the words depict the suffering and persecution the people have endured. These songs often express an aspiration for a better future life. The songs remind one of the Negro spirituals in some ways. Song appears to be the core of their religious teaching and discipline. They do not make much use of the Scriptures except as they have become a part of their life experience. The Golden Rule is a guiding principle in their living and is the basis of their concern for each other in their communities. Many of the songs praise the dignity of work and describe the beauty of field, forest, and plains. The spiritual qualities of faith, hope, and love are also extolled. The blessing before and after meals is expressed in song.

The Doukhobors' interest in simplicity, frugality, and wholesomeness is symbolized by the bread, water, and salt which they keep on the table, placed between the men and the women when they gather for worship. Their worship service is unprogrammed like the Quaker meeting, but spoken messages are interspersed with chanting. Equality of the sexes is recognized, and the women take part in the services.

One of the cardinal principles of the Doukhobors is their peace testimony. They carried banners in the parade, on the second day, bearing the words "Toil and Peace." Many of their favorite psalms are peace songs which denounce militarism and advocate that the implements of war be turned into ploughs and instruments for agriculture. During the last war, men of military age volunteered to serve four months in some type of civilian public

service. Most of the men accepted this service though a few refused and served prison terms.

The majority of the Doukhobors still live and work on the farm, but they are more and more adopting the modern machinery which is in great contrast to the scythe and hand rake used in the early days.

During the parade, the early crafts by which the Doukhobors lived fifty years ago were depicted. These were: wood work, shoe making, carding, spinning and weaving of linen and woollen materials. Today the modern modes of life have largely displaced the crafts.

At a time when Quakers are especially interested in Russian-American relations, it is interesting to be among the older Doukhobors who still speak Russian. Though the younger generation understand Russian, they speak English. When the struggle for the preservation of freedom of conscience and of individual rights is again a subject of vital concern, it is meaningful to be in close touch with the Doukhobors who strive to preserve the same freedoms.

There are about 25,000 Doukhobors in Canada at the present time. Since they no longer live in communes but on farms or in the cities, they have become somewhat scattered and tend more and more to be absorbed in the general Canadian pattern of life. Since there is little of their religious discipline that is recorded in writing, most of it is handed down from generation to generation and is a part of the very fabric of their life. Because this is the case, one feels the preservation of their tradition and culture should be encouraged. A historic film has now been made of their fifty years in Canada. Their gratitude for the presence of a Quaker at their celebration was most genuinely expressed.

POETRY CONTRIBUTORS

MARY CHANNEL STEVENS, 1725 17th Street, N.W., Washington 9, D. C.

DOROTHY M. WILLIAMS, 147 Ridge Street, Glens Falls, New York.

FLORENCE A. WALES, 711 Eighth Street, Niagara Falls, New York.

MARY B. STEVENSON, 165 17th Street, N.E., Atlanta, Georgia.

Quarterly Meeting, set for September 11 by Homewood and Stony Run Quarters, jointly, has been postponed one week, and will be held Sunday, September 18, at Sandy Springs, Md., beginning at 9:45. Luncheon will be provided.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Jesus Then and Now, by Willard L. Sperry, Harper and Brothers, 211 pages, \$2.50.

The author of this book delineates in sharp sentences the trend of religious thought, particularly in neo-orthodoxy, to depart from the Jesus of history. He etches the "Christ of the Creeds" and indicates the danger of making a Christ in our own image. With all of the difficulty of knowing much about the Jesus of history, in view of the meager records about him, the author asks for historical integrity by those who plant him in the life of our day.

Dean Sperry paints new pictures from various angles of the character and times of Jesus. The book is both scholarly and interestingly written. It should stimulate both those who agree and those who disagree with his emphases.

Mennonite Piety Through the Centuries by Robert Friedmann, 287 pp., \$3.50.

This is not a book for popular reading, but it is a book of exacting scholarship and will doubtless stand as a standard study in the field of Anabaptism and Pietism out of which the Mennonites came. It is not a book of history so much as one of interpretation. It is replete with references to other standard works in the same and related fields.

Dealing in the course of spiritual and intellectual streams as they meet or parallel one another, the work of the author is more difficult than the usual straight history. His humility in the face of this discerning task is evident and wholesome and marks the attitude of the scholar. This book should be on the shelf of every student of religious history and philosophy. For such a student, its style, content and treatment will be enlisting.

The Christian Citizen and Civil Rights, a study outline in booklet form, by Dorothy L. Height and J. Oscar Lee, 71 pp., 50c.

This outline for study purposes is provided through the Department of Race Relations of the Federal Council of Churches, 297 Fourth Avenue, New York. After giving an introductory statement and a digest of the report by the President's Committee on Civil Rights, five areas of study in civil rights are proposed. Abundant references are provided. It is a commendable penetration of a basic field of need.

A CUBAN CORRIDOR

An important and outstanding event in the life of Cuba Yearly Meeting of Friends takes place each year in August when over two hundred Young Friends (a few are older Friends but still young in spirit) meet for their annual conference at the pleasant little seaport of Gibara, the site of the first Friends Meeting and school in Cuba, organized in 1900. They came together from all over Yearly Meeting for spiritual refreshment, mutual acquaintance, and advancement in Christian life. Along with classes for Bible study, devotional periods, evening public meetings with sermons or addresses, singing—congregational or special numbers by local choruses, a special feature—is a series of addresses given during the week's sessions by some Friend from the United States or Mexico on topics related to Quaker life and thought.

A lighter feature, physically refreshing in an August tropical climate, is the sea bathing on the near-by beaches of the blue Atlantic in the late afternoons. Moonlit walks along the shore, with the ice-cream stand as destination, are also standard procedure following the night sessions. Meals are prepared in the kitchen of the near-by small mission home, and served on the corridor which runs full length of the school building adjoining the church.

Thereby hangs a tale. Built in 1902, the corridor was in very bad repair, and it was imperative that it be repaired in time for the conference this year. Young Friends in Cuba raised \$500, and the American Friends Board of Missions of the Five Years Meeting appropriated another \$500. The roof and walls of the corridor will be so built as to make possible the later placing of a second story, almost as sorely needed as the first, to be used as a recreation room through the year and a dormitory during the conference. This will have to be deferred until more funds are available.

A group of young Friends from Earlham and Guilford Colleges have volunteered to go under the leadership of Professor Biddle of Earlham, and Professor Hilty of Guilford Colleges and, under the technical supervision of Cuban skilled workmen, help in the construction. Another group have gone to Jamaica to help in the construction of a new Friends' meetinghouse and social center.

The completion of the first story of the corridor in Cuba is being made possible at this time by the addition of a small amount of money made available by the donors to the Sylvester Jones Memorial Fund, which has been

dedicated to the purpose of the completion of this project. This fund was started in an unpremeditated and informal fashion because of the request sent to associates and friends not to send flowers to the Memorial Service for Sylvester Jones, but instead to send such contributions as they desired to make to the treasurer of 57th Street Meeting in Chicago, to be used for some cause dear to his heart, preferably the Friends' work in Cuba.

IOWA YOUNG FRIENDS MEET

Greeting in Jesus' name to
Young Friends everywhere:

Young Friends of Iowa Yearly Meeting met on the campus of William Penn College for their summer conference. The group was divided into two sections, intermediate and young people, with both meeting together for an inspiring youth rally on Sunday, July 31.

"Partnership with Christ" has been our conference theme. Our leaders have helped us to see the responsibility of being partners with Christ in the home, in world missions, in the use of time and talents, and in mind and body. Lowell E. Roberts, head of the Bible Department of Friends University at Wichita, Kansas, has faithfully pointed us to Christ who alone can save from sin, and has challenged us to seek His will for our lives. The power and presence of the Holy Spirit has been manifested in our hearts in an unusual way, leading many to new and deeper spiritual experiences.

As we have met together in our devotional and worship periods we have shared a concern to take back to our local Meeting the same spirit of prayer and devotion. We also feel the call of God to witness for Him by our lives as well as our words at home and throughout the world. We share a further concern for the salvation of all young Friends that they may know Christ as Saviour and be willing to follow as He leads.

May God bless each of you, and may we as Young Friends be drawn closer in bonds of Christian love and fellowship.

PAUL BAIOTTO, *Chairman*
DELORES SMITH, *Secretary*

There is a practical necessity of following Jesus' command to love an enemy. Without loving an enemy it is impossible to defeat him, for the enmity which makes him an enemy has not been defeated.

CONFERENCE HELD ON "THE SMALL COMMUNITY CHALLENGES THE CHURCH"

A one-day conference, sponsored jointly by Community Service, Inc., and The Rural Life Association, was held Sunday, July 31, at the Rockford Chapel (Friends meetinghouse) on the campus of Antioch College in Yellow Springs, Ohio. Commonly unrecognized religious needs of the community, and how the church can learn to serve them, were major topics. A number of rural leaders and resource persons were on hand to tell of their experiences.

Attendees met in Rockford Chapel at 10:30 for an unprogrammed meeting for worship, then enjoyed a basket picnic in a near-by park before reconvening for the afternoon discussion.

The conference was divided into three groups to facilitate discussion, and after two-minute comments from a few persons as to what constitutes the community church and its challenge, met in separate rooms with a chosen chairman and secretary to report to the re-assembled conference.

One group's findings, which received ready acceptance of the entire group, reported their decision that the challenge is to bring the church closer to a community-centered religion and farther from being a vested interest. The church was defined as a fellowship of people; a group of people banded together for the purpose of conducting meetings for worship, which we decided to call an institution. People within the institution do not necessarily mean to exclude those on the fringe, but they are often not aware of them.

This is true even in small communities where everyone should know everyone else. People who are not included within the center of activity we called the fringe, or the dispossessed; and we pointed out that the dispossessed have often dispossessed themselves. They must be drawn into the fellowship, though not necessarily into the institution. In the early days the institutional church did a good job in converting the individual; it was a religion of individual salvation. Now our job is larger. We must save the community also. The church is like a family. In the olden days one individual took the gospel to another individual and his family, then on to the neighborhood, and so on to the community. We must still work with the individual, bringing the dispossessed into the fellowship by lending him a hayrake or by ministering to his needs in other ways. The way may be slow; it may take many, many years; but it is sure.

CAROLINE COX, *Secretary*

The Sunday School Lesson

For September 11—Jesus and the Psalms

Psalm 8:2; Matthew 21:15, 16;
Psalm 110:1; Matthew 22:41-45;
Psalm 118:22, 23; Matthew 21:38,
39, 42; Luke 24:44

Hebrew sacred writings were divided into three general divisions at the time of Christ: the Law, the Prophets, and the Writings. The religious leaders of the nation gave primary place to the Law; secondary place to the Prophets; and a grudging third to the Writings. It is interesting to see the quiet reversal which Jesus seems to have favored. He gave first place to the Prophets, second to the Writings (especially the Psalms), and third place to the Law. If there is any doubt upon this question, a careful study of the Gospels can be made to demonstrate it. For this lesson we devote our attention to his use of the Psalms, and the material here given is not exhaustive. Again and again, in moments of high experience, Jesus turned instinctively to one of these great poems which, of course, demonstrates his familiarity with the Psalms as a whole.

The examples of his use of the Psalms in this lesson are of an unusual nature. Three illustrations are given: the question of the praise of the children, which caused him to refer to the eighth Psalm; the question of the relationship of the Messiah to David, when he gave a fresh exegesis of Psalm 110, and the reference to the rejected stone in Psalm 118.

Three words can be used to characterize Jesus' dealing with the Psalms: (1) Selectivity: He did not quote the ancient writings indiscriminately. You can judge almost as much from what he omitted as from what he quoted. He was not afraid to apply his critical judgment to the "Writings," just as he dared to exercise the same kind of critical judgment about the Law. He was an original evaluator of the Old Testament, and he drew from it its value as a bee draws honey from a flower.

(2) Adaptability: The Psalms were a store house of devotional material to him because he was not afraid to take an ancient and sacred book and make it serve his purpose. The story of the rejected stone thus was adapted to his present use. Thus they were not for him lost in an older setting, but became pertinent to a modern situation.

(3) Application: It is here that he is

at his best in the use of the Psalms. The three instances given here are fine illustrations of his application to the immediate problems of life. Religion to him was never a museum piece. It was life and everyday living, and current problems, and present needs. And as to him, so to us, the Psalms must not be heirlooms, but must become usable expressions of our own religious devotion. When they are that they come to life in a thrilling manner.

Questions:

1. Have some one tell the story of the Quaker children in England when the parents were in prison. Does that illustrate Psalm 8:2?

2. Give time to call to mind a few of the "stones the builders rejected" that become corner stones of our life.

3. Does Jesus' use of devotional literature give you suggestions for your own use of it?

RUSSELL E. REES

For September 18—Psalms for Daily Living

Psalm 15; 24:1-6; 143:8-10

"Jehovah, who can be a guest in thy tent?" With that piercing question, we open this lesson. "Who, can dwell in thy holy hill?" Who indeed is fit to be house guest of the Holy One? Some one has facetiously said that the older preaching talked about sinners in the hands of an angry God, but modern man thinks God in the hands of angry sinners. At least it is clear that the fifteenth Psalm was written by a man who believed that the ideal of a righteous man flowed from the revelation of a righteous God. It is the God of the tent that determines the kind of guests entertained.

It must be clearly seen, however, that the idea of being house guest of Jehovah was not considered an impossibility by the writer. He was not at all saying it is impossible. He was rather affirming that it is entirely possible, but only upon the terms which a Holy God lays down. Men love the dark, said Jesus, because their deeds are evil, and certainly men could only endure the near presence of God if their lives correspond to his life.

"If we would mend the world," wrote William Penn, "we should mend ourselves." In fact, Penn's *Some Fruits of Solitude* is written much in the vein of Psalm 15. The order of the beatitude must be clearly seen: "Blessed

are the pure in heart, for they shall see God," and not the reverse.

There is some danger that when we discuss ethics we shall become abstract, and in our abstraction lose the urgency of ethical acts. Here we are not allowed to do that. It is a good thing to get one of the modern speech translations and read this as given there. The behavior described is almost wholly behavior toward men. He does not slander; he must not harm his neighbor; he must not lay a reproach upon his neighbor. He must see evil and call it evil, and he must see good and call it good. (cf. Luke 4:7, 8). He must stand firm on the truth, even when it is not to his personal advantage. The final words are against usury and bribery, or against the too great love of money and its power.

Psalm 24 is similar in spirit, although not as thoroughly developed as the 15th. It has the same emphasis upon "clean hands" and a "pure heart."

The last sentence of verse 5, Psalm 15, ought to be noted. "He that doeth these things shall not be moved." In a world of change, what is unchanging? Is the writer correct when he says that this rightness of living, so defined, makes one fit to be not only guest, but also makes one to live under the shadow of the Almighty?

Questions:

1. Look through *Some Fruits of Solitude* by William Penn and find parallel statements to these in Psalm 15.

2. How would you answer the Psalmist question, verse 1, in the light of Christian teaching? Do you find this seriously different from that of the Psalm?

RUSSELL E. REES

FRIENDS WORLD COMMITTEE MEETING—AMERICAN SECTION

The American Section of the Friends World Committee for Consultation will meet in Richmond, Indiana, September 18 and 19. On Sunday evening, September 18, at 7:30 p. m., at the East Main Street Friends Meeting. Clarence E. Pickett will speak at a public meeting on the subject, "The Quaker Mission in the World Today." On Monday morning, members of the Committee and those interested will discuss plans and arrangements for the Friends World Conference to be held at Oxford, England, in 1952.

The citizen in a democracy may delegate power, but he cannot absolve himself of responsibility.

Abraham Flexner

IN MEMORIAM

Dr. Bruce Douglas, grandson of John Henry and Miriam Carter Douglas and the son of John Henry Douglas, Jr., and Mabel Hutchinson Douglas, lost his life in an automobile accident on Thursday morning, August 11, near Flint, Michigan.

Bruce Douglas was born in Des Moines, Iowa, August 25, 1892, and was reared at Newberg, Oregon. Later he attended Whittier College and then studied at Rush Medical College of the University of Chicago, graduating in 1920. A few years later he was made superintendent of Maybury sanatorium. Still later he became superintendent of Herman Kiefer Hospital. In 1941, he was appointed City Health Commissioner for Detroit. His specialized interest was in the study and cure of tuberculosis. He also was associated with cancer research agencies. He was on the teaching staffs of Wayne University and the University of Michigan.

In all of his busy work he retained

an immediate and active interest in the work of Friends, more specifically with the work of Friends in Detroit. Surviving are his wife, Anita Kelsey Douglas, and their daughter, Mrs. Elden Hamm of Modesta, California.

FOR EMPLOYMENT STABILIZATION

(Continued from page 282)

facturers has sponsored two hundred and ninety employment stabilization conferences in forty-seven states since June, 1947. Over eleven thousand of our top industrialists have attended these meetings and contributed their thoughts and ideas toward helping one another provide their employees with greater security of employment.

Employers and employees alike are finding that it is not only morally wrong but also economically wrong to use the skill of the employee only a few months each year and then to leave him at the mercy of charity and

the breadline the rest of the time. A full-time employee is also a full-time customer. He is also a happier, more loyal, harder working employee and a better citizen.

Progressive employers, progressive employees, and progressive church members are beginning to agree that it is not only morally wrong but also economically wrong to use the skill of the employee and then to cast him off. They are doing something about it. This offers Quakerism another challenge to add to those we are already working on — another opportunity — a new field of service.

FOR A WARMER CHRISTMAS

End your summer program for Sunday School with a Christmas Tree. Articles of clothing, etc, for the children of Europe and elsewhere will thereby get to them by Christmas. October 1st shipments will be sure to arrive in time.

BIRTH OF THE ATOMIC AGE

With boiling motion
And pertinent warning,
But sure as Nature's thunder storms,
In every country
We feel pulsation
Of life emerging in strange, new forms.

No race, nor color,
Nor creedal bondage,
Can hinder the surging, sharp ascent;
A youthful dawning,
A long impulsion,
Attends the throbbing sacrament.

Wise the dreamer,
Blest the thinker,
Aware of this deep eternal stir;
Each a matrix,
Sharer of travail;
Of a new epoch the harbinger.

MARY CHANNELL STEVENS

WITHIN

There is an altar in my heart
Whereon I lay
The humble offerings of love,
To grace each day.

Some bring their gifts to Gothic rail,
Or wayside shrine;
Here in the silence of my heart
I kneel with mine.

MARY CHANNELL STEVENS

STRAWBERRY SEASON

Down on your heels in the strawberry rows.
Morning's on fire where the far hill flows
Emerald river through delta of rose.

Down on your knees with the warm stubble clicking
Locust parade; fingers crimson with licking
Search the leaf-cloister in ripe, ruby picking.

Blood of the harvest in the sun's hot caress
Spilling in berries on green mustard cress,
Piling the baskets with scarlet largess.

Valentine scalloped with wild carrot lace
Signed with forget-me-nots smiled from earth's face,
Strawberry season's the heart of time's grace.

DOROTHY MUMFORD WILLIAMS

CHIPMUNK AND THE MOON

Until the moon there was no need
To scurry for the flaky seed
Of pine among the drying cones;
The bright-eyed chipmunk paused to feed,
Keeping just her ear tips wary
Lest some owl foresee a moon
And her swaggering new-furred nestlings
Forage for themselves too soon.

FLORENCE ALBERTA WALES

MUSIC, GONE AWRY

When noise offends the cosmic harmony
With dissonance the ear cannot deny,
Mark it another conquest to be won,
For dissonance is music, gone awry.

MARY B. STEVENSON

Friendly Life — Far and Near

As Friends receive Displaced Persons into their homes or communities, we shall be glad to hear from them. News of this kind may encourage others.

* * * *

Anita Kelsey Douglas is sufficiently improved to be at home. She was in the automobile with her husband, Dr. Bruce Douglas, whose death is reported elsewhere in these pages.

* * * *

James Thomas, who has been student pastor at Purcell, Oklahoma, has been given a call to become student pastor of Spiceland Meeting for a year, while attending Earlham College.

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Keith Parr of Mooresville, Indiana, Friends Meeting and George Reichard of Williamsburg, Iowa, were recognized by Western Yearly Meeting as recorded ministers, during recent sessions.

* * * *

Edward and Daisy Ransome, formerly missionaries in the Tennessee Mountains and more lately in the pastorate of Sheridan, Indiana, will move September 1 to the pastorate at Fountain City, Indiana.

* * * *

D. Elton Trueblood, a member of the Editorial Council of THE AMERICAN FRIEND, is rightly extending his message to other church journals. In this issue there is reprinted one taken from *Presbyterian Life*. Other church journals have reprinted it.

* * * *

Willard and Christina Jones, in America for a short while, anticipate being back in Ramallah, Palestine, again for the Fall opening of our Friends' Schools. During troubled times they have carried on courageously in the face of great problems, physical, material, and spiritual.

* * * *

The oldest Friends meetinghouse in America is at Shrewsbury, New Jersey. It was built in 1672 and is referred to in the journal of George Fox. Next in age is Flushing, New York, meetinghouse, built in 1694. The newest meetinghouse in that area is Scarsdale, now under construction.

* * * *

At a recent meeting of the Community Service, Inc., at Yellow Springs, Iowa, Stanley Hamilton, executive secretary of the Rural Life Association, and Robert West Howard, president of Antioch College, were elected to

the Board of Directors. Arthur E. Morgan is founder and president of Community Service, Inc.

Friendly Fellowship

FOUNTAIN CITY, INDIANA — Keith Sarver, who has served as minister to the Friends Meeting at Fountain City, Indiana, for two years, has resigned to devote his time to evangelistic service. He is scheduled until March for services in Anderson, Newport, Dayton, Center, Bethel, Russiaville, Little Ridge, and Hortonville. Interested Meetings can address him at Fountain City. He was formerly minister of the Watseka Meeting.

* * * *

GREENLEAF, IDAHO—Paul and Madeline Todd, pastors for the past three years for Greenleaf Friends Church and Academy at Greenleaf, Idaho, recently resigned and are giving their full time for the coming year to the field of evangelism among the churches. They may be contacted by writing them at Fairmount, Indiana, 427 North Sycamore Street.

* * * *

MUNCIE, INDIANA—The polio epidemic has imposed quarantines on some communities and has closed public meeting places. While Muncie, Indiana, was under strict prohibitions, the Friends Meeting sent thoughtful messages to their Sunday School children through their regular bulletin. Here is one such message:

To the Children of Our Sunday School

We are missing you every Sunday morning when we can't have our classes, and we know you are sorry you can't come, too, but we know it is

best to do everything we can to keep all of us healthy.

We found this in *Thoughts of God*, and believe it will help us all as we stay at home:

"Have you ever watched the sun set in the west? Have you noticed the first star appear in the sky? Have you ever seen the fireflies lighting up the grass and fields? Think of these as you read (or have read to you) Psalm 8:3-9 from the Bible."

* * * *

THE SHREWSBURY, NEW JERSEY, Meeting of Friends will hold the last of a series of meetings in the meetinghouse at Shrewsbury, New Jersey, on Sunday, September 11, at three o'clock. This will be a peace meeting with B. Russell Branson of Friends Peace Service as the visiting minister. Shrewsbury is on Route 35, near Red Bank.

* * * *

NEBRASKA YEARLY MEETING convenes annually at Central City. It is four hundred miles from the Meeting at Vale, South Dakota, to the North, and over five hundred miles to Paonia Meeting in Colorado to the West.

In the Larger Circle

According to the year book of American Churches, published by the Federal Council of Churches, the total church membership in this country is about 76,000,000. In round numbers, there are 45,000,000 Protestants, belonging to more than two hundred and fifty separate and independent church bodies; 25,000,000 Roman Catholics; 5,000,000 Jews; and 1,000,000 Eastern Orthodox.

* * * *

Plans for the most comprehensive and widely representative Protestant crusade ever undertaken to evangelize the nation are being made by the De-

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WILLIAM C. DENNIS, Counsel

partment of Evangelism of the Federal Council of Churches. Known as the United Evangelistic Advance, the effort has the support of forty-two major Protestant denominations, fifteen of which are not members of the Federal Council. The combined membership of the participating denominations exceeds 35,000,000.

* * * *

More than a billion dollars worth of new Protestant church buildings and improvements are now being planned by architects throughout the country, according to Dr. Elbert M. Conover, director of the Interdenominational Bureau of Architecture. Dr. Conover said his estimate of \$1,000,000,000 was based on data obtained from various denominational executive secretaries who direct the work of church building financing and extension.

The protest against doctrinal intolerance, addressed by Cromwell to some Puritan divines, "I beseech you in the bowels of Christ think it possible you may be mistaken!" is familiar to many. Less well known is this saying, "You may be in the right and I in the wrong, but if we be divided, I doubt we shall both be in the wrong." In the ideological conflicts of which we hear so much today, it cannot be right for those who are divided in their judgments to break off social intercourse. They ought not to abandon the hope of reaching mutual understanding by discussion, even if at any given time the only possible agreement would seem to be agreement to differ. Those who are quite sure they are right are usually the worst offenders.

H. G. Wood

BIRTHS

GRIGGS—To Maurice and Clarise Ingledue Griggs a son, LaVerne Francis, August 3, in Marshalltown, Iowa.

HARVEY—To Roy and Eleanor Dobson Harvey a son, Vaughn Leroy, on July 12, in Marshalltown, Iowa.

PIERDOS—To Emil J. and Dorothy Brown Pierdos a son, John Robert, on July 14, at Indianapolis, Indiana.

PORTER—To George Ronald and Kathryn Byrd Porter a son, Steven Mark, August 1, in Marshalltown, Iowa.

MARRIAGES

GUINNUP-EDWARDS—Lois Ann Edwards, daughter of Carleton and Olive Edwards of Indianapolis, and Dan Guinnup of Seymour, Indiana, on July 23, at First Friends church, with Herbert Huffman in charge.

ROTH-HARAMY—Dorothy Jane Haramy, daughter of John and Ruth Shera Haramy, Indianapolis, to George Roth, Indianapolis, at the First Friends Church on August 20, with Herbert Huffman officiating.

SIMPSON-PEARSON—Suzanne Pearson, daughter of Mildred Barrett Pearson, to Ralph S. Simpson, both of Indianapolis, in the Pearson home on August 6, with Milo Hinckle in charge.

WILLIAMS-PARSONS—Donna Joan Parsons, daughter of Vern C. and Hester Green Parsons, Union, Iowa, to Arthur Leslie Williams, son of Mr. and Mrs. John Williams, Springville, Iowa, at Marshalltown Friends church,

June 25, with Orval H. Cox and Arthold Latham officiating.

DEATHS

BULL—Arnold Bull on August 1, in Methuen, Massachusetts. He was a native of England. He was a faithful member of Lawrence Friends Meeting and had served as superintendent of the Sunday School at one time. Sur-

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living are his wife, Mary; a sister, two brothers, and a niece in England; nieces and nephews in this country. Services were conducted by Alfred Lee and Dr. Arba J. Marsh of Lawrence Meeting.

LEEDLE—George T. Leedle on August 3, at Indianapolis, Indiana, aged seventy-nine years. He is survived by his wife, Clara M. Leedle. Services were held with Alvin T. Coate in charge and burial was in Earlham Cemetery, Richmond, Indiana.

Newsom—Luther R. Newsom on August 24, in Warren County, Iowa. The family moved to Indiana, thence to Kansas and, in 1886, he went to California. He was a birthright Friend and faithful in Christian life. In 1898, he was united in marriage with Rosannah Hansler, and last fall their golden wedding anniversary was celebrated. Four children were born to this union. Surviving are Velma Lavina Rice, Viola Mae Walton, and Wendell Rolland Newsom. Services were held in the Alamitos Friends Church with the pastor, Eugene Coffin, in charge, and burial was made near-by.

ROOMS FOR INDIANA YEARLY MEETING

Friends of Richmond who have rooms for rent and Friends elsewhere who want a room for the week of Indiana Yearly Meeting, September 19-25, should phone or write Emma Campbell, 1608 Main Street, or Lora Boyd, 129½ South 14th Street, Richmond, Indiana.

TO OUR MUSICIANS

Monmouth College offers a prize of one hundred dollars for the best setting in four voice harmony for congregational singing of a prescribed metrical version of the Twenty-Third Psalm. The competition is open to all composers and closes Feb. 28, 1950. It is the seventh in a ten year series. For the words to be used and conditions of entry write Thomas H. Hamilton, Monmouth College, Monmouth, Illinois.

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LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1510 South 6th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1403 Maple Avenue, Evanston, Ill., phone University 4-8511.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 11:00 a.m. in John Woolman Hall. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 2-9670; or Robert Byrd, Meeting Secretary, FA4-8810.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45. Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN

First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Harttrant Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce, Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana, Unified Service and Junior Church 10:30 to 11:30. Herbert Huffman, Minister, George Warheit, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spittler, Minister. Phone 71566.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. Richmond 78406.

MIAMI, FLORIDA

Friends Meeting, 127 N.E. First Avenue, elevator to third floor; worship, First day at 3 p.m.

MINNEAPOLIS, MINNESOTA

Friends Church, Y.W.C.A. at 12th and Nicollet. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 4448 Washburn Avenue, So., Phone WH. 9675.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th and 15th Street Friends will be held at 144 East 20th Street, New York, from May to October, each Sunday at 11:00 a.m.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa, Church School 9:45 a.m. Meeting for Worship 11:00 a.m. Youth Group 6:30 p.m. Mid-week Service 7:30 p.m. Elmer Howard Brown, Minister, phone Sy. 6-3372.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Unified Service 7:00 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

Friends' Memorial, 7732 24th Ave., N. E., VE 1657. S. S. 9:30 a.m., Worship 11 a.m. and 8 p.m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

SHREWSBURY, NEW JERSEY

Friends meetinghouse, Broad Street and Sycamore Avenue. Divine Worship, Sunday at 3:00 p.m., June to October. Clerk: James Deane, 469 Bath Avenue, Long Branch, New Jersey.

VINEYARD HAVEN, MASSACHUSETTS

Martha's Vineyard Meeting for Worship, First Days at 10:45 a.m. at Hebrew Center. First Day school following. Children cared for. Correspondent, Albert L. Scott, Jr., Telephone V.H. 24-m-2.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

"TALES FROM THE HILL-TOP INN"

A friendly letter from an appreciative guest turns attention to our use of the word "Inn." He says the original meaning of the word was a private habitation, as opposed to a public one. Naturally we did not want to call the simple little building of twenty rooms, erected in 1901, a "hotel" or a "tavern." It was too insignificant to be dubbed a "Hall," but "Inn" sounded cozy and friendly and Friendly. And so it was named. No one imagined it would grow and grow and grow until we think it is the largest structure in Monroe County! And yet we have maintained, in some measure, the simplicity and homeliness and comfort expected from a cozy, little, rural Inn. Quoting our correspondent: "I do not need to tell you that INN is Anglo-Saxon at its best and still suggests all that is found in an abode having its functions, but other names. Perhaps that is an explanation why "taverns" and "hotels" are not mentioned in the King James version of the Bible. Inns are mentioned five times, the two most famous references being in the New Testament, 'No rooms at an Inn' where Jesus was born and the story of the Good Samaritan at his own cost taking the robbed and wounded man to an Inn. I understand Hostel and Hostelry are now archaic, but I doubt if 'Inn' will ever be." Thank you, Edwin Petre!

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SHAKESPEARE—Macbeth,
Act III, Sc. 3



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